

T H E
Quaker's D E F E N C E
O F T H E
P E O P L E
O F

E N G L A N D and H O L L A N D ;

I N

A LETTER from *Obadiab Gulliver* to *Isaac Ben Gideon* the Jew, occasioned by the Publication of a little Book, called, *The Visions of Aaron the Son of Adriel*.

In which is clearly shewn, that the Sister-Nations, the Subject of those Visions, are not the People of *England* and *Holland*; and that the *mighty Crimes* and *Enormities*, the *Corruption* and *Degeneracy* so bitterly set forth in the said Visions, are in no wise chargeable on these Nations.

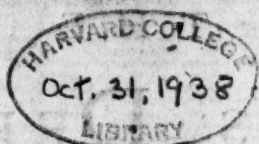
Hearken unto me, I also will shew mine Opinion.
J O B xxxi, 10.

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Reedley T. Lund

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Oct. 31, 1938

Reedley T. Lund

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A
L E T T E R
T O

ISAAC BEN GIDEON.

FRIEND *ISAAC*,

BEING informed that thou art an honest and impartial Man, of a reasonable Turn of Mind, and not vainly puffed up with high Conceits of thine own Wisdom, I have determined to shew my Respect for thee by a friendly Reproof for a late rash and erroneous Step of thine; namely, the Publication of a little Book called, *The Visions of Aaron the Son of Adriel*, and so forth. And this I do to the End that

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thou,

thou, seeing thy Error, mayest retract from it, and, for the time to come, be more cautious as to what thou conveyest into the World through the Channel of thy Press.

I shall not trouble either thee or my self with any Enquiry into the Means by which the Copy of the above-named Book fell into thy Hands, nor whether there ever was such a *Seer* as the *Son of Adriel* ; for I hear too good a Report of thee to question thy Veracity ; and, therefore, I as verily believe that there was such a *Seer*, and that he saw and penned the Vision thou hast published, as I believe that such a Man as thou ISAAC BEN GIDEON, Bookseller, or as myself, OBADIAH GULLIVER, the Writer of this Epistle, now doth, or ever did exist.

My chief Purpose in writing to thee, is to let thee know my Opinion of the Visions of *Aaron*, and to shew thee that thou understandest it not thy self, and, therefore deceivest others. When I bought the Book at thy Shop, and asked of thee the Meaning thereof, thou toldest me, That it contained a Prophecy concerning the present State of Religion, Morality, and Politicks in *England* and *Holland* : And in truth I find that this is the general Opinion of the Publick as to the meaning of this mystical Pamphlet : Nevertheless, I doubt not but
to

to prove to thee that this is a mistaken and most erroneous Interpretation.

There are, Friend *Isaac*, as I question not but thou very well knowest, two sorts of Arguments by which Men go about to prove or disprove the Truth or Falshood of a Point, Axiom, or Proposition: The one are called the Affirmatives, the other Negatives. And by the latter sort, chiefly, it is I purpose to make it appear, that the *Visions of Aaron* do not in any wise relate to the present State of Things in the *British* and *Dutch* Nations; and, consequently, that thou hast done wrong in publishing the Book at this time, and in such a manner, as cannot but cause it to be looked on, by People of weak Discernment (of which Class I fear the Generality of Readers are composed) as a Prophecy of the speedy Ruin of the *British* Nation, and of our good Friends the *Hollanders*.

As we cannot better Judge of the Nature of a Tree, than by its Fruits, or a Distemper, than by its Symptoms, so neither can we come at the true Explanation of a Mystery by any fairer Means than by attending closely to all the Circumstances thereof, applying them to the thing signified, or supposed to be signi-

fied, and thereby discovering whether they are compatible with each other.

After tracing the Sister Nations from their Origin to the highest Pitch of their Power and Glory, and from thence to their Decline in the Reign of *Augustus* King of *Commercia*, to which Period the whole doth verily bear a near Resemblance to the Histories of *England* and *Holland*; I say, after this historical Series, the Prophet layeth open divers Circumstances, which by no means appear to concide with the Circumstances of the *British* and *Dutch* Nations in these our present Times; but, on the contrary, seem absolutely repugnant thereunto.

The first Symptom of the Decline of the *Commerciants* (under which Name thou sayest we are to understand that the *English* are meant.) I say, the first Symptom of their Decline discovered unto us in the *Vision* of *Aaron*, and which we are told shall appear in the Reign of *Augustus*, is their falling into Contempt * both in the Eyes of the Nations their Neighbours, and of themselves. But this, Friend *Isaac*, if thou considerest maturely, thou wilt find is in no wise the Case with the good People of *England* at this Day. It is true, their Armies have been discom-

* See *The Vision of Aaron*, p. 13.

fitted and overcome time after time, and made to turn their Backs on their Enemies ; and it might from them naturally follow that that whole Nation should fall into Contempt : But the Fact is quite the reverse, for nothing is more certain than that the modern *Britons* are as much the ADMIRATION (instead of the Contempt) of their Neighbours, as ever their renowned Ancestors were, though, peradventure, not altogether on the same Account ; but that matters not, *Admiration* is *Admiration* still, and not *Contempt*. I will appeal unto any intelligent Man, nay, unto thee, Friend *Isaac*, thy self, whether we have not for these thirty Years past been, and still are, the Admiration and Wonder of all *Europe*, for our *refined Politicks*, our *singular Wisdom* in the Management of our Affairs both at home and abroad, and in fine, all our extraordinary Measures for supporting the Trade and Liberties of our Nation, and the Honour and Reputation of our Government.

Our Forefathers were admired and revered for their Wisdom, their Bravery, their Probity, their Contempt of Wealth, and their Love of Liberty ; and that we of their Generation are not inferior to
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them in any of these respects, is, I think, so obvious as not to need the Formality of Arguments to prove. That we are at least equally wise, is too plainly seen in every thing we do, or do not, to need any Exemplification by a Detail of particular Instances. That we are as brave, appears, if not quite so clearly from the Behaviour of our Warriours, yet in a more distinguished Manner from the Conduct of our Statesmen, Ministers and Courtiers, who have so long and inflexible persisted in such a Course of surprising Measures as never Men gave into before; and this (as the Vulgar have an invincible Aversion to every thing singular) in spite of all the Outcries, Threatnings, Rage and Resentment of thousands and ten thousands of their impatient Countrymen, who not having Penetration enough to find out the Excellency of such a Conduct, would have obliged them to alter it, nay have endeavoured to fright them to it by the Terrors of Enquiries and Committees, and Confiscations, and Ignominy, and even Death itself, but all to no Purpose.---- And now, Friend, let me seriously ask thee, Can a Nation whose Affairs are directed and managed by Men so steady, so resolute, so brave, so insensible
of

of Danger, be brought into Contempt for want of Bravery ? Absurd is the Supposition ; impossible the Fact !

That we have not degenerated from the Probity of our Forefathers, is evident from the invariable Conduct of those virtuous Patriots our Representatives in Parliament, who are never known to give a single Vote contrary to their previous Engagements : I do not mean Engagements with their Country, but with those from whom they may have received Favours, and therefore are in Truth obliged in Gratitude to serve, as well as out of a laudible Regard to their own Honour, and the Good of their Families. And thus, by the Union of Probity with Interest, they make good the old Adage, *That Honesty is the best Policy.*

That we have also as great, if not a greater Contempt of Wealth than our Ancestors, is likewise evident from the Boundless Liberality and Munificence of our great Men to whom the Management of the National and Royal Revenue is committed : For though these Treasures are immense, it is well known, that not a farthing is saved, or as the Miserly ones say, *Laid up for a rainy Day.* Nay, it is also well known, that these generous Spirits are forced,

forced, in order to keep up the Credit and Reputation of the Administration, and screen it from the Imputation of Parsimony and Avarice, to contract so many Debts, that it is thought the Treasures and Revenues aforesaid, vast as they are, will not soon be able to discharge them.--- And now wilt thou say, Friend, that a national Charge of Covetousness, or too great a Regard for the Mammon of Unrighteousness can be brought against us? surely not!

That our Love of Liberty is likewise as great as that of our Ancestors, is so evident from thousands of Instances, that it is almost needless to mention any ; yet, for the sake of proving that we are not those Sons of Degeneracy which the *Seer* in so warm and lively a manner exclaimeth against, I shall take notice of one or two of the most remarkable Instances, which, nevertheless, might possibly escape a less curious Observer.

And first, so great a Regard is now a-days paid to the Liberty of the Subject, that I can almost defy the whole World to produce a single Instance wherein that Liberty is controuled by our great Men.---- So far from this, that even the most open Breaches of our Laws are daily overlooked by the Magistrate, who rather

'ther chuses to let them pass with Impunity, than to offer any Restraint to his free-born Countrymen, by *enforcing* the Execution of such Laws as it may be repugnant to a Man's Interest or Pleasure to conform to. Thus, for Instance, if a Man chuses to *sell* instead of *giving away* his Vote at an Election (I need not say for what) who hinders him? or if a Candidate is inclined to purchase it, what hinders him? or if the same Gentleman chuses, in his turn, to make a Market of his own Voice in *the House*, who refuses to traffick with him? Does not every Man take such Liberties as these, though forbid by the most solemn Laws of the Land? If a Minister gives up his Trust for a Bribe, or a Commander refuses to fight the Enemies of his Country, though paid and maintained for no other Purpose, yet who calls the one to an Account, or who punishes the other? In a Word, Friend, is not every Man indulged in his own way? Is not Justice, Reason, Honour, Public Spirit, every thing made subject unto this great Rule of Liberty; namely, that every Man shall gratify his own Inclinations, Interest and Pleasure, as becometh a free People, without being liable to the least Controul.

And now, Friend *Isaac*, to return to our Point, from which I confess to thee, I have somewhat digressed, tho' not quite without Reason, as I did it to vindicate the present Generation from the Charge of having departed from the Virtue of their Ancestors ; to return, I say, to our Point, let me ask thee, whether we are not the *Admiration* of the Nations around us ? Yea, that we are, all *Europe* cries aloud through all her Courts and Coffee-houses !---- And is this consistent with thy Interpretation of the Son of *Adriel's* Prediction ; namely, that we are become contemptible in the Eyes of our Neighbours ? verily, nay ; the Prediction relateth not unto us.

As to what he saith of the *Commerciants* becoming also contemptible in their own Eyes, neither is this applicable unto us : For what *Englishman* was ever known to think meanly of himself, his Country, or his Nation ? But thou wilt say, It is the honestest and the worthier Part of them that look with Contempt on the Residue. But thou art mistaken, *Isaac* ; for though thou mayest often hear *Englishmen* rail at each other, yet thou wilt never hear one of them speak contemptuously of his Countrymen in general. It is true, a few
strolling

strolling People who now and then meet together at *Westminster*, such as the K-----, the M-----y, the two Houses of P-----t, and some of those that are called the superior Cl-----y, may, peradventure, be said (though doubtless without any Reason) to have lost much of their Dignity in the Eyes of the Nation in general: But, on the other hand, let it be considered that whatever Light a few odd Members of the State appear in to the rest of the Nation, yet it cannot fairly be inferred from thence, that all the Nation appeareth in the same Light to itself; unless thou wilt make it out by this Argument, *to wit*, that if the People despise those who exercise Authority over them, the others in return as much despise the People. But this favoureth too much of the Conundrum, or the Quibble, and is beneath the Dignity of the Prophecy in question. In a Word, Friend, I doubt not but thou art by this time convinced of thy Error on this Head, which I shall therefore quit, and proceed to the seventeenth Page of the Vision; wherein it is said, That the Nobles of *Commercia* shall (*i.e.* in the Days of *Augustus*) “ be Spiritless, vulgar, vicious and “ effeminate; the Statesmen ignorant, dishonest, and self-interested; Men of no

“ Genius ; at home despised, and abroad
 “ laughed to scorn ! Men hating Study,
 “ but for their own Advancement, and
 “ and labour but for the Promotion of
 “ their Creatures and Dependants, mak-
 “ ing to themselves Friends of the Mam-
 “ mon of Unrighteousness ; Men regardless
 “ of their Country’s Welfare, leaving the
 “ Duties of their Offices to Clerks and
 “ Underlings, and the Business of the State
 “ to Chances and Accidents.”

As to the first Part of the Charge
 against the *Commercial* Noblemen, *to wit*,
 That they are *spiritless* ; this can never
 be justly applied to our Nobles, who are
 this day reckoned the choicest Spirits in
Europe, who daily give Proofs of a Spirit
 peculiar to free-born *Britons*, such Proofs
 as those of high Rank in many other Na-
 tions dare not give. I will appeal to thee
 for the Truth of the following Instances.

Where canst thou find, what other
 Land can produce a Set of young Lords,
 who, like ours, have the Spirit to squan-
 der away their Estates upon professed
 Gamesters and Sharpers, upon Race-
 Horses and Jockeys, common Strumpets,
 Singers, Dancers, Fidlers, Mimicks, Pan-
 tomimes, Boxers, Prize-fighters, Dogs,
 Ducks, Cocks, and Cricket-players ? Can
 those

those who bravely dare to resign the Honours and Estates of their Ancestors, despising the Shame, and enduring all the Ills of Poverty, rather than forsake these the proper Pursuits of Persons of Distinction ; can these Men be said to want Spirit ? verily nay ! I affirm that even their famous Ancestors had no such Spirit ! These contented themselves with such Amusements, Diversions and Employments, as they, ignorant of the Improvements and Refinements of their wiser Posterity, simply imagined fitting, and becoming, and worthy their high and noble Rank. Are there, thinkest thou, *Isaac*, those Lords in any other European Country, who, like our Youths of Quality, have the Spirit and Bravery, even in the dead of Night, to patrol the Streets for the public Good, encountering with Watchmen, Chairmen, Harlots, Bullies, and other their nocturnal Enemies, haunting the Purlieus of *Covent-Garden*, and other Places of carnal Recreation : Who like them can sustain the Insults of Petty-Constables, of City Justices, and Round-house-keepers ? Who like them can dare the Heights of Coach-boxes ? Who like them have the Spirit to take the Reins into their own Hands, triumphantly driving

driving over rugged Paths and hobbling Pavements, and serenely bearing the Whips and Scorings of Hackney-Coachmen, the Hissing of the Shoe-boys, and the Shoutings of the Rabble ? In a word, tell me, Friend, are such brave Men as these to be charged with want of Spirit ? need I urge any thing to prove that this Prophecy regardeth not the *Englishmen* of Quality, at least, not they of this Generation, whatever Degeneracy may creep in among us in future Ages.

Vulgarity is pronounced as another Characteristic of the *Commercian* Nobles ; but neither are our Quality justly chargeable with this Mark of Degeneracy, as may be proved by many Instances, but one or two shall suffice, that I may not be thought too prolix.

And first, an ancient Custom is still kept up among the Vulgar, of meeting once or twice a Day, on Sabbath Days, to worship God, and receive the Instructions of the Preacher ; but who now a Days ever seeth a Person of Quality or Fashion at such Meetings ? So far from this that many of them, if one may judge by their Lives and Conversation, and I know of no surer Rule, do not think there is such a Being as a God. Be-
sides,

sides, they have too just a Sense of their own Dignity, and of the Meanness of giving into vulgar Practices, to mix with Mechanicks, Shop-keepers, and other unfashionable Persons, on such Occasions.

Moreover, to shew further their aversion to the vulgar Methods of passing away the Lords Day, such as (besides assembling together for publick Worship) reading Sermons, and other Books tending to improvement in Religion, in Morality, &c. do not our People of Quality usually betake themselves to Cards, to Physick, or to a Journey, or to any thing else, the Practice of which the Vulgar are not yet fallen into.

To pay Debts, to keep Promises, and fulfill all manner of Engagements, Contracts, and Bargains, is looked upon by the generality of the common People as an indispensable Duty; but as it is not fit that Persons of Fashion should have the same Notions of Honour, Honesty, and the like, with Persons of inferiour Rank, so to shew their Contempt of every thing that is vulgar, they take care to give no one occasion to reproach them with any thing so unfashionable, as keeping their Promises, paying their Debts, &c. at least without shewing a visible Reluctance
when

when upon any Emergency, such as being unprepared with an Evasion, or the like, they are forced to transgress the Rules of Politeness, and condescend to satisfy the Cravings of an importunate Tradesman, or hungry Dependant, People who are never better pleased than when they can bring a Person of Rank down to the Level of their own Notions and Practice.

Thus have I, I think, sufficiently made it appear, that the *British* Nobility cannot be charged with Vulgarity, and that, consequently, it cannot be them of whom the Son of *Aaron* speaketh in his Prophecy. And this would farther appear by the Instances I could produce to prove that they are as free from Effeminacy: But this is already done by the Arguments brought in support of their Bravery or Greatness of Spirit, Effeminacy being utterly inconsistent with the Character I have exhibited of our Nobility under that Head.

As to what is predicted of the *Commercial* Statesmen, viz. with regard to their Ignorance, Dishonesty, and Self-interest-
edness, I have already shewn, that the first Article, namely IGNORANCE, cannot justly be alledged against the *British* Statesmen; and this in the Instances produced

duced of their singular Wisdom ; which, as was observed, long since excited, and still continues to excite the Wonder and Admiration of Foreigners. But, in Truth, HONESTY is a Virtue never to be found with Ministers of State. She, bashful Maiden, dares not shew her Face in Courts ; and therefore, being equally a Stranger to *all* of them, *ours* cannot peculiarly be said to want her Presence, and consequently her Absence from where she never was, is no distinguishing Mark of Degeneracy and Corruption. The same may also be said of Self-interestedness, from which Statesmen, Ministers, and Courtiers are as little free, as they are troubled with Honesty : For where the latter is not, the former never faileth to be. When a Man becometh a Statesman, he no longer acteth upon the vulgar Principles that move Mankind : As his Station is exalted, so are his Notions. Others may ignorantly imagine that he is to devote himself and all his Faculties to the Service of his Country ; but he thinks very differently ; he comprehendeth the whole Extent of his Duty as centering in these three great or fundamental Points ; First, to please his King ; Secondly, to cultivate his own Interest ; Third-

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ly,

ly, to secure himself against the Designs and Intrigues of his Enemies. Towards these three important Ends all his Steps are directed, all his Motions tend, and in them all his Views are terminated. This ever has been, and ever will be the Case with the generality of Courtiers, and therefore none but ignorant and unreasonable Men will arraign them on the Score of Self-interestedness, or think that our present Ministry is peculiarly pointed out by this Part of a Statesman's general Character.

After having shewn thee, Friend *Isaac*, in the Particulars we have been examining, that none of them can be applied to the People of *England*, it will be unnecessary to examine the remaining Part of the Son of *Adriels*'s Predictions concerning the *Commercians*; for having proved in some the most material Instances, that the *Commercians* and *Britons* are not one and the same People, it necessarily followeth that they are also distinct in the rest: Therefore it now only remaineth that we try whether the *Hollanders* are pointed out to us under the Name of *Coallitia*.

In his fifteenth Page the *Seer* foretelleth that a Generation shall arise in *Coallitia*, degenerate and corrupt as the *Commercians*

cians; “ Men abandoned to Vice, and
 “ Strangers to the Wisdom and Virtue of
 “ their Ancestors; Men of fordid De-
 “ fires, having their Souls subjected and
 “ enslaved thereto; Men regardless of the
 “ Voice of God in their own Consciences,
 “ calling upon them to quit themselves
 “ like Men in defence of the glorious
 “ Privileges their fore Fathers knew how
 “ to value, and even, if Need were, to
 “ die for.”

Again, Page 20th. he saith, that “ the
 “ *Coallitians* shall at once plunge into the
 “ lowest Depth of Villainy; unseduced
 “ by Luxury, or the bewitching Allure-
 “ ments of Sensuality, uninvited by Ne-
 “ cessity, the Offspring of Profusion, un-
 “ tempted by the Cravings of Superfluity
 “ and Magnificence, unmoved by any
 “ Passion but *Avarice insatiable*, they
 “ shall sell themselves to Destruction,
 “ yea, they shall purchase Ruin with
 “ their Eyes open. Thou shalt not want
 “ Strength, *o Coallitia*, but thou shalt fall,
 “ yea wilfully fall; into the Pit of thine
 “ own Wickedness? Thy Country shall
 “ be bought and sold, sold to thy deadly
 “ thy ancient and open Enemy. Thy
 “ great Men in whom thou trustest, shall
 “ sell

“ sell thee ; yea, they shall sell them-
 “ selves for Money ; they shall bind
 “ themselves in Chains of Gold, they
 “ shall become Slaves for Hire, until no
 “ more Money shall be given, and then
 “ they shall bow down their Necks to
 “ the Oppressor, and serve the Tyrant
 “ for Nought”

Heavy in this Charge, my Friend, and
 odious are the Men who justly make
 themselves liable thereto : But that these
 Men are not the People of *Holland*, at
 least the present Generation, I shall make
 appear in few Words.

That the *Hollanders* are in Truth now
 brought into great Distress by their ancient
 Enemies the *French*, is too manifest to be
 contested ; but that their States-General,
 and other the great Men of their Pro-
 vinces have sold themselves and their
 Country for *French* Gold, as thou would-
 est suggest, from the Words of the Pro-
 phet *Aaron*, is both difficult to prove and
 hard to conceive. 'Tis true, thou who
 art a *Jew*, and not endued with the Chris-
 tian Spirit of Charity, mayest take the
 Liberty of putting the severest Construc-
 tion on their Conduct ; but I, who am a
 Believer, am taught to think more favour-
 ably of my fellow Christians. But how-
 ever

ever, not to trouble thee, or take up thy Time, with meer Suppositions, I will now communicate unto thee, a Fact of which doubtless thou art as yet utterly ignorant. Know then that the Spirit of the Lord hath lately appeared with Power in the seven Provinces and the Seeds of a general Reformation, and total Change of Religion are sown therein : A mighty Event, the Foundation of which, under the Influence of the Spirit, hath been laid by the Preachings of certain of our gifted Brethren in those Parts. Hence that extreme christian Patience, that wonderful Meekness, that amazing Resignation with which this People have born the Misfortunes of their Country. Thou knowest, peradventure, that our Principles forbid us to fight with the Arm of Flesh, but rather to endure all Manner of Evils, trusting only to Heaven for Deliverance.— 'Tis from this Spirit that we are to trace the Conduct of the *Dutch*. Yet a little while, and they shall no longer be a Nation of Papists, and Lutherans, and Calvinists, and Jews, but a Nation of Quakers, Lovers of Peace, and Haters of Strife. Hence it is that, rather than infringe the great Principle of the new Religion they
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are about, I might have said, have begun, to embrace, their Soldiers have throughout the Course of the present Strivings in *Europe*, most conscientiously avoided the Swords of their Enemies, continually retreating before them from Place to Place, that they might not transgress the Law by Resistance. Say not therefore that it is to the Force of Money that we are to ascribe the passive Behaviour of the Men of *Holland*, but to the Force of the Spirit working in their Consciences!

Moreover, how, I pray thee, can those Men be accused of Covetousness, and a greedy thirsting after the Mammon of this World, when they can so calmly resign their Lands, their Cities, their Possessions into the Hands of their Enemies? To give up their Liberties, their Properties, and all that Men hold dearest in this World, I say to give up all for Conscience-sake, is this Covetousness? Is this the sordid Avarice that the Prophet so bitterly inveigheth against? Is this selling themselves and their Country for Gain? Verily nay, for wherein can they be Gainers by such a Bargain? Surely in no Respect, unless we say with the Scripture, that *Godliness is Gain*.

“ Thou

Thou mayest, peradventure, object to what I have been telling thee, " That
 " whatever Steps the *Dutch* may have
 " taken towards *Quakerism*, they do not
 " at present seem much disposed thereto;
 " and that the great Principle of Non-re-
 " sistance is likely at length to give Place
 " to that of Self-defence." Why truly,
 Friend, it must be own'd that of late we
 have perceived some *Stirrings* and *Motions*
 among this People, which have doubtless
 such an Appearance as may with too much
 Reason fill us with Apprehensions, and damp
 the rising Hopes of the Faithful. The raising
 up of a Stadtholder is verily a great Stum-
 bling-block in the Way of that Reformation
 we look for; and we have little Hopes of
 gaining *William* of *Orange*, whose Inclina-
 tion to the Sword of the Flesh we have
 much Cause to fear.----Nevertheless we
 have Faith and Hope still; and as we
 have Reason to look upon this same *Wil-*
liam as the Cause of all the Back-slidings
 of this People from the Paths of Peace,
 so if peradventure it shall please God to
 take him out of this World, we doubt
 not but to see a Renovation of Things,
 and the Seeds of that happy Conversion

we

we have expected, springing up to Perfection, and bearing Fruit to the Edification of the Faithful.----I do not pretend to prophecy, Friend, but yet I am powerfully moved to believe that notwithstanding all the Appearances which the Spirit of Self-defence hath lately made among the *Hollanders*, the World will be deceived thereby ; for they are certainly too deeply rooted in the Faith to do any Thing of Moment contrary to the Principles thereof. There may be Strivings and Blusterings among them during the Recess of the Winter ; but thou shalt see when the Spring cometh, and the Summer returneth, that all these Appearances of Wrath and Resentment shall evaporate, and that they will adhere to the Christian Principles of Patience and Resignation, and trust in Providence ONLY, to the last Extremity. Thus shall this People distinguish themselves by their Sufferings for Righteousness sake ; and thus shall it be made manifest to all the World that they are not that wicked and degenerate Nation which the Son of *Adriel* hath described the *Coalitions* to be.----But, if after all I have said, thou hardenest thy Heart, and wilt not believe otherwise than

than thou didst before I laid these Things before thee, yet I have another Argument, which I shall give thee in few Words, and it is this.

If the Men of *Holland* should at length depart from their great Principle of Non-resistance, if they should at last destroy all the Hopes the Faithful have conceived of them, and betake themselves to the Arm of Flesh for Deliverance ; and if they should, with the Assistance of their Friends extricate themselves out of their present Distress : If they should, by the Favour of Providence, effect this, which I believe thou wilt allow is neither impossible, nor altogether improbable ; what then will become of thy Interpretation of the Visions of *Aaron* ? Thou wilt then be forced to acknowledge, if thou dost not immediately do so on Perusal of this Epistle, that thou wert egregiously mistaken : For he saith absolutely that the Coalitions shall be ruined past Recovery. In a Word, I think I have said enough to convince even a *Jew*, that the Prophet hath not meant, by the *Sister-Nations*, those of *England* and *Holland*, but some other People, whom I will leave thee to discover,

E

and

and so I bid thee heartily farewell,
'till thou hearest from me again,

I am

thy Friend

OBADIAH GULLIVER.

*From my Dwelling-Place
near the Meeting-house
in the Street called
Grace-church Street,
London. Dated the
sixth Day of the ninth
Month, in the seven-
teen hundred and forty
seventh Year from the
Christian Era.*

F I N I S